CERTAINE

Prayers collected out of a forme of godly Meditations,

Set forth by his Maieſties Authoritie:

And moſt neceſſary to be vſed at this time in the preſent Viſitation of Gods heauy hand for our manifold ſinnes.

¶ *Together with the order of a Faſt* to be kept euery Wedneſday during the ſaid Viſitation.

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ANNO 1603.

The Preface.

WEe be taught by many and ſundry examples of holy Scriptures, that vpon occaſion of particular puniſhments, afflictions and perils which God of his moſt iuſt iudgement hath ſometimes ſent among his people, to ſhew his wrath againſt ſinne, and to call his people to repentance, and to the redreſſe of their liues, the godly haue beene prouoked and ſtirred vp to more feruencie and diligence in prayer, faſting and almes deedes, to a more deepe conſideration of their conſciences, to ponder their vnthankfulneſſe and forgetfulneſſe of Gods mercifull benefits towards them, with crauing of pardon for the time paſt, and to aske his aſſiſtance for the time to come, to liue more godly, and ſo to bee defended and deliuered from all further perils and dangers. So king *Dauid* in the time of plague and peſtilence which enſued vpon his vaine numbring of the people, prayed vnto God with wonderfull feruencie, confeſſing his fault, deſiring God to ſpare the people, and rather to turne his ire to himward, who had chiefly offended in that tranſgreſſion. The like was done by the vertuous kings *Ioſaphat* and *Ezechias* in their diſtreſſe of warres and forreine inuaſions. So did *Iudeth* and *Heſter* fall to humble prayers in like perils of their people. So did *Daniel* in his captiuity, and many other moe in their troubles. Now therefore calling to mind, that God hath beene prouo-

2. Sam. 24. 14.

2 Chro. 20. 5.
2. Reg. 9. 15.

Iudeth 9. 2.
Eſter 14. 13.
Dan. 9. 4.

ked by vs to visit vs at this present with the plague and other grieuous diseases: It hath bene thought meete to excite and stirre vp all godly people within this Realm, to pray earnestly and heartily to God to forgiue vs our sinnes, and consequently to turne away his deserued wrath from vs, and to restore vs to his gracious fauour, and to our bodily health. And although it is euery Christian mans duety, of his owne deuotion to pray at all times: yet for that the corrupt nature of man is so slothfull and negligent herein, he hath need by often and sundry meanes to be stirred vp and put in remembrance of his duetie. For the effectuall accomplishment whereof, it is thought meete that this order of prayer following should at this time be published, being such as may be vsed not only by the minister in the Church, but by euery man in his priuate family.

¶ The

¶ The forme of Prayers prescribed for the time.

LEt all Curats and Pastours exhort their Parishioners to endeauour themselues to come to the Church, with so many of their families as may be spared from their necessarie businesse (hauing yet a prouident respect in such assemblies to keepe the sicke from the whole in places where the Plague reigneth) and they to resort thither not only on the Sundayes and Holydayes: but also on Wednesdayes and Frydayes during the time of these present afflictions: exhorting them to behaue themselues there godly and reuerently, and with penitent hearts to pray vnto God to turne these Plagues from vs, which wee through our vnthankfulnesse and sinfull life haue deserued.

¶ *The order for Morning Prayer.*

¶ Let the Minister beginning seruice, reade with a loud voyce one of these sentences of Scripture as they are set downe in the Communion booke. Ioel 2. Dan. 9. Ier. 10.

¶ Then reade the Exhortation to Confession, and so the rest as in the Communion booke of Morning prayer vntill you come vnto the Psalme: O come let vs sing vnto the Lord. In place whereof reade this Psalme which hereafter followeth: O come let vs humble our selues.

¶ After which Psalme, let two or three of these Psalmes bee read

as they are already set downe in the Communion booke. 9. 38. 39. 51. 86. 90. 91. 130.

¶ The Psalmes ended, reade one of these Chapters following for the first Lesson. Deut. 28. 30. 1. Reg. 8. 2. Sam. 24. Ioel 2. Ionas 3.

¶ Then reade, We praise thee O God, as in the Communion booke, is vsually after the first lesson.

¶ For the second Lesson, reade one of these Chapters. Matth. 6. or 8. or 9. Luk. 13. or 21.

¶ After the first Lesson, reade Benedictus, and so foorth as it followeth in the Communion booke, in the order of Seruice for Morning prayer vntill you come to the first Collect. In place whereof, reade the Prayer hereafter following which beginneth: Almightie most iust and mercifull God. Which ended, then reade these two Collects, that for Peace, and the other for Grace, as they follow in order in the Communion booke.

The Minister is here to reade the Letanie.

¶ Toward the end of the Letanie, and after these words: As wee doe put our trust in thee, Reade the prayer here newly Printed, which beginneth: O eternall and euerliuing God, most mercifull Father, &c. Which ended, then reade the Collects in order as they are set downe in the Communion booke. Viz. We humbly beseech thee, &c. The prayer for the King: The prayer for Bishops and Curates, &c. The prayer of Chrysostome, and the blessing, Viz. The grace of our Lord Iesus Christ, &c.

¶ Here if the Minister bee no Preacher, let him sometimes reade the Exhortation hereunto annexed, and sometimes the Homilies,

lies, either of Prayer or of Fasting, or of repentance. And if he be a Preacher, it is very expedient that he should sometime insist vpon sundrie of the points in the said Exhortation.

☙ *The order of Euening Prayer.*

¶ Reade one of the sentences of Scripture before mentioned. Then reade the Confession and Absolution as at Morning prayer: Then follow the order of Euening prayer as in the Communion booke, vntill you come to the Psalmes, and then in place of the ordinarie Psalmes, Reade two or three of the Psalmes appointed for this time, which were not read in the forenoone.

¶ For the first Lesson, reade one of the Chapters appointed before for Morning prayer.

¶ After the first Lesson for Magnificat, reade the Psalme which was read at Morning prayer in place of, O come let vs sing vnto the Lord. It beginneth: O come let vs humble our selues, &c.

¶ For the second Lesson, reade one of these Chapters, 1. Cor. 10. beginning at the first verse, and ending with the fifteenth vers. Or, 1. Cor. 13. or 2. Cor. 9. or 1. Thess. 4.

¶ Then reade the ordinarie Psalme after the second Lesson, Viz. God be mercifull vnto vs, &c.

¶ Then proceede with the Beleefe, and so follow the order of the Communion booke, vntill you come to the place where the first Collect should be read. Instead whereof, reade any of the Prayers now set foorth, which were not read before at Morning prayer. Which prayer ended, reade the second ordinarie Collect at Euening prayer: Also the Prayer for the King at the end of the Letanie, Viz. O Lord our heauenly Father, high and mightie, &c. And lastly the ordinarie Collect at Euening prayer, Viz. Lighten our darknesse, &c.

A Pſalme, whereof one verſe is to be ſaid of the Miniſter, and another by the people or Clerke.

1 Pſal.95. Come, let vs humble our ſelues, and fall downe before the Lord, with reuerence and feare.

2 For he is the Lord our God: and we are the people of his paſture, and the ſheepe of his hands.

3 Deut.32. Come therefore, let vs turne againe vnto our Lord, for he hath ſmitten vs, and he ſhall heale vs.

4 Actes 3. Let vs repent, and turne from our wickedneſſe: and our ſinnes ſhalbe forgiuen vs.

5 Iona 3. Let vs turne, and the Lorde will turne from his heauie wrath, and will pardon vs, and we ſhall not periſh.

6 Pſal.51. For we knowledge our faults: and our ſins be euer before vs.

7 Lament.3. Wee haue ſore prouoked thine anger, O Lord, thy wrath is waxed hote, and thy heauie diſpleaſure is ſore kindled againſt vs.

8 But there is mercie with thee, that thou mayeſt be feared: and thou art full of compaſſion.

9 Eſai.64. Thou haſt in thine indignation ſtriken vs with grieuous ſickeneſſe, and by and by we haue fallen as leaues beaten downe with a vehement winde.

10 Iudith 8. Iob 11. Sap.11. Indeede we acknowledge, that all puniſhments are leſſe then our deſeruings: but yet of thy mercy Lorde correct vs to amendment, and plague vs not to our deſtruction.

11 For thy hand is not ſhortened, that thou canſt not helpe: neither is thy goodneſſe abated, that thou wilt not heare.

12 Eſa.65. Thou haſt promiſed, O Lorde, that afore wee crie thou wilt heare vs: whileſt we yet ſpeake thou wilt haue mercy vpon vs.

For

For none that truſt in thee ſhalbe confounded: neither any that call vpon thee ſhalbe deſpiſed. 13

For thou art the onely Lorde, who woundeſt, and doeſt heale againe, who killeſt, and reuiueſt, bringeſt euen to hell, and bringeſt backe againe. 14 Tob.3. Iob.5. Oſe.6.

Our fathers hoped in thee, they truſted in thee, and thou didſt deliuer them. 15 Pſal.22.

They called vpon thee, and were helped: they put their truſt in thee, and were not confounded. 16

O Lorde, rebuke not vs in thine indignation: neither chaſten vs in thy heauie diſpleaſure. 17 Pſal.6.

O remember not the ſinnes and offences of our youth: but according to thy mercie thinke thou vpon vs, O Lorde, for thy goodneſſe. 18 Pſal.25.

Haue mercy vpon vs, O Lorde, for wee are weake: O Lord heale vs, for our bones are vexed. 19

And now in the vexation of our ſpirits, and the anguiſh of our ſoules, we remember thee, and we cry vnto thee: heare Lord, and haue mercie. 20 Baruc.3. Iona.2.

For thine owne ſake, and for thy holy Name ſake, incline thine eare, and heare, O mercifull Lord. 21 Dan.9.

For we doe not powre out our prayers before thy face, truſting in our owne righteouſneſſe: but in thy great and manifolde mercies. 22

Waſh vs throughly from our wickedneſſe: and cleanſe vs from our ſinnes. 23

Turne thy face from our ſinnes, and put out all our miſdeedes. 24

Make vs cleane hearts, O God: and renew a right ſpirit within vs. 25

Helpe vs, O God of our ſaluation, for the glory of thy Name: O deliuer vs, and be merciſull vnto our ſinnes for thy Names ſake. 26

So we that be thy people, and ſheepe of thy Paſture, ſhall giue thee thankes for euer, and will alwayes bee ſhewing foorth thy prayſe, from generation to generation. Pſal.79. 27

Glory be to the Father, &c.

Godly Prayers ſpecified to be vſed at the Seruice in the Morning.

Almightie, moſt iuſt and mercifull God, we heare acknowledge our ſelues moſt vnworthy to lift vp our eyes vnto heauen: for our conſcience doth accuſe vs, and our ſinnes doe reprooue vs. Wee know alſo that thou, Lord, being a iuſt iudge, muſt needes puniſh the ſinnes of them which tranſgreſſe thy Law. And when wee conſider and examine all our whole life, wee find nothing in our ſelues, that deſerueth any other thing but eternall damnation. But becauſe thou, O Lord, of thy vnſpeakeable mercie, haſt commaunded vs in all our neceſſities to call onely vpon thee, and haſt alſo promiſed, that thou wilt heare our Prayers, not for any our deſert (which is none) but for the merits of thy Sonne our onely Sauiour Ieſus Chriſt, whom thou haſt ordeined to be our onely Mediatour and Interceſſour. We lay away all confidence in man, and doe flee to the throne of thy onely mercy, by the interceſſion of thy onely Sonne our Sauiour Ieſu Chriſt. And firſt of all, we doe moſt lament and bewayle, from the bottome of our hearts, our vnkindneſſe and vnthankefulneſſe towards thee our Lord, conſidering that beſides thoſe thy benefits which we enioy as thy creatures, common with all mankind, thou haſt beſtowed many and ſingular ſpeciall benefits vpon vs, which we are not able in heart to conceiue, much leſſe in wordes worthily to expreſſe. Thou haſt called vs to the knowledge of thy Goſpel. Thou haſt releaſed vs from the hard ſeruitude of Sathan. Thou haſt deliuered vs from all horrible and execrable Idolatry, wherein we were vtterly drowned, and haſt brought vs into the moſt cleare and comfortable light of thy bleſſed word, by the which we are taught how to ſerue and honour thee, and howe to liue orderly with our neighbours in trueth and verity. But wee moſt vnmindefull in times of proſperitie, of theſe thy great benefits, haue neglected thy Commandements, haue abuſed the knowledge of thy Goſpel, and haue followed our carnall

libertie

libertie, and serued our owne lusts, and through our sinnefull life, haue not worshipped and honoured thee as wee ought to haue done. And now, O Lord, being euen compelled with thy correction, we do most humbly confesse that we haue sinned, and haue most grieuously offended thee by many and sundry wayes. And if thou, O Lord, wouldest now being prouoked with our disobedience, so deale with vs as thou mightest, and as we haue deserued, there remaineth nothing els to be looked for, but vniuersall and continuall plagues in this world, and hereafter eternall death and damnation, both of our bodies and of our soules. For if we should excuse our selues, our owne consciences would accuse vs before thee, and our owne disobedience and wickednesse would beare witnesse against vs. Yea, euen thy plagues and punishments which thou doest now lay vpon vs in sundry places, do teach vs to acknowledge our sinnes. For seeing, O Lord, that thou art iust, yea euen Iustice it selfe, thou punishest no people without desert. Yea, euen at this present O Lord, we see thy hand terribly stretched out to plague vs, and punish vs. But although thou shouldest punish vs more grieuously then thou hast done, & for one plague send an hundreth, if thou shouldest powre vpon vs all those thy testimonies of thy most iust wrath, which in times passed thou powredst on thy own chosen people of Israel: yet shouldest thou doe vs no wrong, neither could we deny but we had iustly deserued the same. But yet, O mercifull Lord, thou art our God, and we nothing but dust and ashes: Thou art our Creatour, and we the worke of thy hands: Thou art our Pastor, wee are thy flocke: Thou art our Redeemer, and wee thy people redeemed: Thou art our heauenly Father, wee are thy children. Wherefore punish vs not, O Lord, in thine anger, but chasten vs in thy mercie. Regard not the horrour of our sinnes, but our vnfained repentance. Perfite that worke which thou hast begun in vs, that the whole world may know, that thou art our God & Mercifull deliuerer. Thy people of Israel oftentimes offended thee, & thou most iustly afflictedst them: but as oft as they returned to thee, thou diddest receiue them to mercie. And though their sinnes were neuer so great, yet thou alwayes turnedst away thy wrath from them, and the punishment prepared for them, and that for thy Couenant sake, which thou madest with thy seruants, Abraham, Isaac, and Iacob. Thou hast made the same

Couenant with vs (O heauenly Father) or rather a Couenant of more excellencie and efficacie, and that namely through the mediation of thy deare Sonne Iesus Christ our Sauiour, with whose most precious Blood, it pleased thee that this Couenant should bee, as it were, written, sealed, and confirmed. Wherefore, O heauenly Father, wee now casting away all confidence in our selues or any other creature, doe flee to this most holy Couenant & Testament, wherein our Lord and Sauiour Iesus Christ, once offered himselfe a Sacrifice for vs on the Crosse, and hath reconciled vs to thee for euer. Looke therefore, O mercifull God, not vpon the sinnes which wee continually commit: but vpon our Mediatour and Peace-maker Iesus Christ, that by his intercession thy wrath may bee pacified, and wee againe by thy Fatherly Countenance relieued and comforted. Receiue vs also into thy heauenly defence, and gouerne vs by thy holy Spirit, to frame in vs a newnesse of life, therein to laud & magnifie thy blessed Name for euer, & to liue euery one of vs according to the seuerall state of life whereunto thou Lord hast ordeined vs in godly feare and trembling before thee. And although we are vnworthy (O heauenly Father) by meanes of our former foule life, to craue any thing of thee: yet because thou hast commanded vs to pray for all men, we most humbly here vpon our knees beseech thee, saue and defend thy holy Church, be mercifull, O Lord to all common weales, Countreys, Princes, and Magistrates, and especially to this our Realme, and to our most gracious King and gouernour King Iames, Queene Anne, Prince Henrie, and the rest of that Royall Progenie, increase the number of godly Ministers, indue them with thy grace to be found faithful and prudent in their office, defend the Kings Maiesties Councell, and all that be in authority vnder him, or that serue in any place by his commaundement for this Realme. We commend also to thy fatherly mercie, all those that be in pouerty, exile, imprisonment, sicknes, or any other kind of aduersity, and namely those whom thy hand now hath touched with any contagious and dangerous sickenesse, which we beseech thee, O Lord, of thy mercie (when thy blessed will is) to remoue from vs, and in the meane time, graunt vs grace and true repentance, stedfast faith, and constant patience, that whether we liue or die, we may alwayes continue thine, and euer praise thy holy

Name,

Name, and by thy great mercie bee partakers of grace in this life, and eternall glory in the life to come. Grant vs these and all other our humble petitions (O mercifull Father) for thy deare Sonnes sake Jesus Christ our Lord. Amen.

O Eternall and everliuing God, most mercifull Father, which of thy great long suffering and patience, hast hitherto suffered and borne with vs most miserable offenders, who haue so long strayed out of the way, and broken all thy lawes and commandements, and haue, neither by thy manifold benefits bestowed vpon vs vnworthy and vnthankfull sinners, nor by the voyce of thy seruants and preachers, by continual threatnings out of thy holy word, hitherto bene moued, either as thy children, of loue to returne vnto thee our most gracious Father, either for feare of thy iudgements, as humble and lowly seruants to turne from our wickednesse. And therefore, most righteous Judge, thy patience being (as it were) ouercome at the last, with our obstinate vnrepentãce, thou hast most iustly executed those thy terrible threats now partly vpon vs, by plaguing vs so (with most dreadfull and deadly sicknes) whereby great multitudes of vs are dayly afflicted and consumed. We beseech thee, O mercifull Father, that in thy wrath thou wilt remember thy old great mercies, and to correct vs in thy iudgements, and not in thy iust anger, lest we be all consumed and brought to nought. Looke not so much vpon vs and our deseruings, O most righteous Judge, to take iust vengeance on our sinnes: but rather remember thy infinite mercies, O most mercifull Father promised to vs by thy dearely beloued Sonne our Saviour Jesus Christ, for whose sake, and in whose name, we doe earnestly and humbly craue mercy and forgiuenesse of our sinnes, and deliuerance from this horrible sickenesse, being the iust punishment and plague for the same. And as thy holy word doth testifie, that thy people of all ages, being iustly plagued for their sinnes, and yet in their distresse vnfainedly turning vnto thee, and suing for thy mercy, obtained the same: So likewise we most worthily now afflicted with grieuous and dreadfull plagues for our iniquities, pray thee, O mercifull Father, to grant vs thy heauenly grace, that we may like-

wise both truely and vnfainedly repent, and obteine thy mercy, and deliuerance from the same, which we beseech thee, O Father of all mercies, and God of all consolation, to grant vs, for the same Iesus Christes sake, our onely Sauiour, Mediatour and aduocate, Amen.

These Prayers following may be vsed at the choice of the Minister, in place of the other two alreadie prescribed.

IT had beene the best for vs, O most righteous Iudge, and our most mercifull Father, that in our wealthes and quietnesse, and in the middest of thy manifold benefits, continually bestowed vpon vs most vnworthy sinners, we had of loue hearkened to thy voice, and turned vnto thee our most louing and gratious Father: for in so doing, wee had done the partes of good and obedient louing children. It had also bene well, if at thy dreadfull threates out of thy holy word continually pronounced vnto vs by thy seruants our Preachers, we had of feare, as corrigible seruants, turned from our wickednesse. But alas we haue shewed hitherto our selues towards thee, neither as louing childrē (O most mercifull Father) neither as tollerable seruants, O Lorde most mightie. Wherefore now we feele thy heauy wrath, O most righteous Iudge, iustly punishing vs with grieuous and deadly sicknesse and plagues, we doe now confesse and acknowledge, and to our most iust punishment doe finde in deede, that to bee most true, which we haue so often heard threatned to vs out of the holy Scriptures, the word of thy eternall verity: that thou art the same vnchangeable God, of the same iustice that thou wilt, and of the same power that thou canst punish the like wickednesse and obstinacie of vs impenitent sinners in these dayes, as thou hast done in all ages heretofore. But the same thy holy Scriptures, the worde of thy trueth doe also testifie, that thy strength is not shortened, but that thou canst, neither thy goodnesse abated, but that thou wilt helpe those that in their distresse doe flie vnto thy mercies, and that thou art

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the same God of all, rich in mercie towardes all that call vpon thy name, and that thou doest not intend to destroy vs vtterly, but fatherly to correct vs, who hast pitie vpon vs, euen when thou doest scourge vs, as by thy sayd holy word, thy gracious promises, and the examples of thy Saints in thy holy Scriptures expressed for our comfort, thou hast assured vs. Grant vs, O most mercifull Father, that we fall not into the vttermost of all mischiefes, to become worse vnder thy scourge, but that this thy rod may by thy heauenly grace, speedily worke in vs the fruit and effect of true repentance, vnfained turning and conuerting vnto thee, and perfect amendment of our whole liues, that as we through our impenitencie, doe nowe most worthily feele thy iustice punishing vs: so by this thy correction, we may also feele the sweete comfort of thy mercies, graciously pardoning our sinnes, and pitifully releasing these grecuous punishments and dreadfull plagues. This we craue at thy hands (O most mercifull Father) for thy deare Sonne our Sauiour Iesus Christes sake. Amen.

Another.

O Lord, we haue sinned, we haue sinned, and multiplied our abhominations in thy sight, the wanton prouocation of lust in our meates, the vncleane pollution of whoredome like that of Israel is on our Tables, and in our Tents: and wee haue magnified ourselues in the multitude and mightinesse of our Nation as did Dauid, and thy wrath is incensed, and the plague is great amongst vs: iust art thou (O God) in thy iudgements, and it is thy mercy that wee are not vtterly consumed. And yet (O Lord) such is the hardnesse of our hearts, and so great is our security in the custome of sinne, as that we are not truely touched in our soules and consciences, either with that feeling apprehension of thine indignation against vs, or with that fearefull expectation of further calamities, as might direct and cast vs downe before thee with that consternation and confession as becommeth such miserable and wretched sinners as we are. Notwithstanding (O father of pity and of much mercie) deale not with vs according to our sinnes, neither reward vs according to our iniquities, but sanctifie vnto vs this thy visitation: wound our flesh with thy feare: possesse our soules with an awfull dread of thy power, thou which hast the hearts of all men in thy hands to preuent and

prepare

prepare as it shall please thee. Conuert vs, and we shall be conuerted: turne vs, and wee shall be turned vnto thee, take our wickednesse from vs, and thou shalt finde none. But being pleased to be reconciled againe vnto vs in the name and mediation of our onely Aduocate and Sauiour Iesus Christ, burying those great and grieuous sinnes of our Nation in the graue of that thy Sonne: heale vs againe, O Lord, thou that hast wounded vs; let the voice of ioy and health be in our dwellings: So that we giue thankes vnto thee in the great Congregation, and record thy mercies for euer and euer.

Another.

THou hast smitten vs (O Lord) thou hast plagued vs, and scattered the noysome pestilence in our chiefe Cities, and in our habitations round about, and we cry vnto thee (O Lord) but the sore runneth and ceaseth not. Yet is not thine eare heauie that thou canst not heare: neither is thine arme shortned, that thou canst not helpe: but our sinnes haue made a separation betweene thee and vs. Teach vs therefore (O Lord) truely to repent vs of all our wickednesse, that thou also maiest repent thee of the euill intended against vs. And as the stench and brimstone-sent of our sinnes hath ascended vp into thy nosethrils to prouoke thy wrath and procure this plague against vs: So let our humble supplications testified with our teares and sighes powred forth before thee, sanctified through faith in the intercession of our Sauiour, and thy Sonne Iesus Christ, come vp into thy sight (as did sometime Aaron with his golden Censer standing betweene the liuing and the dead) to turne away thy wrathfull indignation from vs. Oh, let vs liue, and we will praise thee, and thy iudgements shall teach vs, and informe vs in thy feare, that we may frame the rest of our life in all holy obedience according to thy will: and in the end of our dayes may be receiued through thy mercie and compassion into thy eternall glory without end. Amen.

Another.

O Lord our God most gracious and mercifull, we most miserable wretches humbly beseech thee in mercie and compassion to beholde our grieuous afflictions; for thine indignation lyeth hard vpon vs, thine arrowes sticke fast in vs, and the venime thereof doeth

doeth drinke vp our spirits, and thy terrours doe fight against vs. We confesse (O Lord) that these thy iudgements are iust: for wee haue multiplyed our transgressions like the sand of the sea, and the cry of them hath bene so great, that it hath pierced the Heauens, and called for vengeance against vs. But yet wee beseech thee, O Lord, forget not thou to be gracious, and shut not vp thy louing kindnesse in displeasure: turne thee againe at the last, and be gracious vnto thy seruants. Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, & be mercifull vnto our sinnes for thy names sake: take thy plague away from vs, for wee are euen consumed by the meanes of thy heauie hand: cause thine Angel to sheath his sword againe, and preserue thou those which are appointed to die. O satisfie vs with thy mercie, and that soone; so shall wee reioyce and bee glad all the dayes of our life. Comfort vs againe now after the time that thou hast plagued vs: So shall we that be thy people and sheepe of thy pasture, giue thee thankes for euer; and wee will alwayes be shewing forth thy praise from generation to generation. Graunt vs (O Lord) wee beseech thee, these graces, for Jesus Christ his sake thy onely Sonne and our onely Sauiour. Amen.

Another.

ALmighty God and heauenly Father, whose iustice and iudgement is most seuere and fearefull against those that wittingly and willingly transgresse thy holy commandements, and stubbornly continue in their sinnes and wickednesse: whose mercie againe is infinite, and most ready to pardon and succour all such as in true repentance turne from their sinnes vnto righteousnesse, and come vnto thee in the faith and mediation of Jesus Christ: Wee thy humble seruants and miserable sinners, now visited and sore afflicted with this grieuous plague and pestilence, most worthily sent amongst vs for our iniquities and transgressions, in true acknowledgement of our manifold wickednesse, and thy iust iudgement vpon vs for the same, in vnfeigned repentance and hearty sorow for our sinnes, with a full purpose and promise by thy gracious assistance of a better life hereafter, doe now come vnto thy Throne of grace in the name and mediation of thy deare Sonne (in whome thou art well pleased our Lord and Sauiour Jesus Christ) in assured faith of atonement pur-

chaſed for vs, by his blood, and full confidence of thy generall pardon proclaimed vnto vs in the Goſpel: moſt humbly beſeeching thee for his ſake, to pardon and forgiue vs all our ſinnes paſt, in thought, word, and deed, any wayes committed againſt thy diuine Maieſtie, and holy Lawes: to giue vnto vs euery day more earneſt and vnfeigned repentance for the ſame: to plant in our hearts by the grace of thy holy Spirit, a ſetled feare of thy Name, and full reſolution to lead the reſt of our life in the carefull obedience of thy holy will in our callings, and faithfull hope of a better life to come: and ſo to remoue from vs ſpeedily this heauie plague and grieuous affliction (which now reigneth and rageth amongſt vs) leaſt wee be vtterly conſumed. Graunt vs good Lorde (of thy grace and mercie) all meanes needfull hereunto: ſeaſonable weather & good ayre, wholeſome meats and medicines, and whatſoeuer elſe thou knoweſt profitable for vs: together, with a due care and conſcience in our ſelues, to vſe the ſame accordingly: that neither we tempt thy Maieſtie by preſumption, in contemning of the contagion; or neglecting the meanes of auoiding, remouing, and repreſſing the ſame: neither deſpaire of thy goodneſſe, or murmure againſt thy prouidence (if we be not ſo ſoone eaſed and deliuered as we deſire:) but that wee may (ſubmitting our ſelues in all things to thy good will and pleaſure) ſeeke thy mercifull fauour for our releaſe and ſuccour by true faith and repentance: vſe the meanes for eaſe which thou giueſt vs, with care and diligence: helpe the afflicted, and preſerue the whole with compaſſionate pitie and charitie: and finally depend vpon thy prouidence, and wait for thy gracious deliuerance, with conſtant hope and patience. Heare vs, and helpe vs, O Lord God of mercie, and Father of compaſſion, in the name and for the ſake of thy deare Sonne our moſt gracious Mediatour and Redeemer, and moſt glorious Lord and Sauiour Ieſus Chriſt. Amen.

¶ A ſhort Preface to be vſed before the Exhortation follow-ing, by the Miniſter who is not a Preacher.

WHen the Apoſtles wrote their ſeuerall Epiſtles to diuers Churches, they were to be read (by the Miniſters eſpecially) in the Publike Congregations. As it may appeare, in that S. Paul hauing written at large of many poynts of Religion to the Theſſalonians, concludeth in this ſort: *I charge you in the Lord, that this Epiſtle be read vnto all the brethren, the Saints.* And in the end of his Epiſtle to the Coloſſians: *When this Epiſtle*, ſaith he, *is read of you: cauſe that it be read in the Church of the Laodiceans alſo: and that yee alſo reade the Epiſtle written from Laodicea.*

The name of Homilies by a miſunderſtanding conceit, is not acceptable with many: and yet they are nothing elſe in effect, but Epiſtles or Declarations grounded vpon the word of God, to teach Chriſtian men and women their dueties to his Diuine Maieſtie, howe to beleeue, and what to practiſe: carefully & ſoundly written vnto vs by Apoſtolicall men, with the approbation of the Church. There is here ſet downe, agreeable to the time, a godly Exhortation or Epiſtle, (as it may well be termed) written vnto you all here preſent, by ſuch as are in authoritie, and do loue you with an vnfained loue in Chriſt Ieſu, who intreat you by the mercies of God, That you wil be content and willing to heare, what for

your good, vpon mature deliberation they do write vnto you: not as of themselues, but in the blessed Name of the most glorious Trinitie: to whom they cease not to commend you all in their dayly prayers.

¶ An Exhortation fit for the time.

IN the due consideration of the mortalitie and plague, wherewith God at this time hath grieuously visited vs, two principall things are to be looked into: First what may be the cause of this infectious disease: then what cure, or remedie may be prouided to remoue, stay, or mitigate the spreading and the increase thereof. The Philosopher and Phisition doe alledge such naturall causes as these: the infection of of the ayre, the corruption of the blood, and humors in the body of man: the contagion which the sound partie may receiue from persons, or places already infected: and all these are true in their kind. But ouer & aboue these causes alledged, the graue and weighty authoritie of the word of God must informe vs of an other cause, a cause not naturall, but supernaturall: namely, the wrath of God prouoked and incensed by the sinnes of any Nation or people, hath often brought in the pestilence, as the sworde and scourge of God to destroy them, or chasten them for their sinnes. The people of Israel murmured against God in the wildernesse, and not regarding his louing care and prouidence ouer them (who fed them miraculously with water out of the Rocke, and with Manna from Heauen) waxed wanton in their desires, and required flesh also for their lust which, though they obtained, yet notwithstanding while the meate was in their mouthes, the plague of God fell vpon them and slew the wealthiest of them, and smote downe the chosen men that were in Israel, as you may read. Againe the multitude of the people of Israel taking part with those factious and seditious conspirators, Corah,

Numb 11. Psal. 78. 30.

Corah Dathan and Abiram, murmured against Moses and Aaron, and grudged against that their authoritie of magistracie and priesthood wherein God himselfe had established them: wherefore a plague came vpon them, and there dyed 14700. Againe the same people of Israel committed whoredome with the daughters of Moab, which called them also to the sacrifice of their gods; wherefore the wrath of the Lord was kindled against Israel, and there dyed in that plague 24000. Againe in the dayes of King Dauid the wrath of the Lord was kindled against Israel, and Sathan mooued Dauid to number Israel and Juda: and the Lord sent a pestilence, and there died of the people from Dan to Berseba 70000. The Apostle Saint Paul also, signifieth in his Epistle to the Corinthians, that for their prophanation and abusing the holy Sacrament of the Lords supper, many of them were sicke and weake, and many died. Lastly, of all sinne the same Apostle saith, that for such things commeth the wrath of God vpon the children of disobedience. So that from these examples wee see, that sinne mooueth the Lord to wrath, and the wrath of the Lord sendeth the plague, mortalitie, diseases, and death amongst men.

Numb. 25. 2. Sam. 24. 1. Chron. 21. 1. Cor. 11. Ephe. 5.

Which being so euident a trueth, cõfirmed by so many examples out of the holy Scriptures, it must be cõfessed & acknowledged that the same cause hath procured the same punishment with vs: and that in these daies, these euil daies of ours, our transgressions in number more & in degree more hainous then those of Israel, haue filled full the measure of iniquitie, & caused God to fil ful the cup of his wrath, and giuen vs this deadly wine to drinke. The people of Israel required meat for their lust & the people of England nourish their lust for their meat, giuing ouer themselues to surfeting & drunkennesse, and as those that make their belly their God, and their glory their shame, are become a by-word vnto neighbor Nations for gluttony, and belly-cheare. The people of Israel murmured and rebelled against Moses, and Aaron their leaders: and there haue bene also among vs in England not onely such as haue despised gouernment, & spoken euil of those that are in authoritie: but such also as S. Paul prophesied of, that there should come in the latter dayes Traitours, heady, high minded, murmurers, malecontents, fault-finders, as S. Iude calleth them: such as haue attempted reformation, and alte-

Numb. 11. Psal. 78. Numb. 16. Iude 8. 2. Tim. 3. 4. Nomb. 11. Psal. 78. 32.

ration; with no leſſe diſturbance to the Church of God amongſt vs: no leſſe danger and perill to the ſtate, and common wealth; and therefore with as much offence aſſuredly in the ſight of God, as
Numb25. was the contradiction of Corah and his complices. The people of Iſrael committed whoredome with the daughters of Moab: and there are many of the daughters of England like thoſe daughters of Moab, and too many like vnto that Zimri a prince in Iſrael, whoſe fornications are notorious in the ſight of the world, and who with a ſtrumpets forehead, and a face of braſſe, care not to conceale their abhominations, and there wanteth greatly the zeale of Phineches to puniſh them; and therefore no marueile, if God himſelfe ſtand forth to plague the land for them. Adde vnto theſe that happely with
2.Sam2 4. Dauid, wee haue lifted vp our hearts in the multitude of our people, and magnified our ſelues, that we are a mighty and populous Nation, aſcribing vnto our ſelues, and our owne ſtrength the honour, and victorie ouer our enemies, which God with his owne right arme hath gotten vnto himſelfe for his glory. Adde moreouer, that ſwearing, outragious oathes, and curſed ſpeakings are to bee heard out of the mouthes of all eſtates, yea euen of very children in our ſtreetes, whereby the name of God is very grieuously prophaned. Adde alſo that our trades and traffique is become the practiſe of deceite, and theft, while we make our gaine by lying, forſwearing, falſe meaſure, falſe weights, and falſe lights which are an abhomination vnto the Lord. And therefore no marueile if that flying
Zach.4.5. booke of the curſe of God againſt the ſwearer, and the thiefe, haue entred into our houſes, and taken hould of the ſtone, and timber thereof. Beſides all theſe, the Lords Sabboth is not kept holy, but polluted: the word of God and the miniſtery thereof is not reuerenced, but deſpiſed: his holy Sacraments are either neglected, or abuſed: generally the name of God is euill ſpoken of among the aduerſaries of the truth through vs, and our diſſolute and licentious conuerſation: and therefore the cauſe is apparant why the plague is broken in amongſt vs: God hauing threatned vs in his word as the people Iſrael, that becauſe we wil not obey the voice of the Lord our God to do al his commandements, and his ordinances which he commands vs, he will ſmite vs with a conſumption, and with a feuer, and with a burning ague, and ſhall cauſe the peſtilence

to cleaue vnto vs vntill hee haue consumed vs from the land. And thus much of the cause of the pestilence.

Now let vs examine & see what hope of helpe, what cure or remedie, remaineth vnto vs in this visitation. The remedie is to be sorted out answerable to the cause of the disease: so y^t if Gods anger against sinne hath caused this mortalitie amongst vs (as heretofore hath bin shewed amongst other people) if wee shall remoue our sinnes out of the sight of God, his wrath shal cease, and with his wrath our punishment. For the applying of this soueraigne balme vnto our present sore, there is by publike Order prescribed, that Fasting and Prayer, the true signes and tokens of our vnfeined repentance, and conuersion vnto God, should bee exercised in all Congregations: especially in and about London, that all degrees and Estates of people might thereby be admonished to humble themselues vnder the mightie hand of God, to acknowledge their sinnes, and by their humiliation and detestation of their former wicked life, to testifie vnto the world, that they desire nothing more then to bee reconciled againe to their good and gracious God, that hee may cause his indignation to cease, and turne away this his fearefull chastisement from amongst vs. And as fasting and prayer are meanes spirituall, appointed in the word of God, and alwayes practised in the Church of God at such times as hee afflicteth his people with any contagious diseases or plagues for sinne: So are there also other naturall and ordinary meanes not to be neglected, but to be receiued and vsed against the naturall causes of this infection. For though it be true that all things are guided by Gods prouidence: and that he doeth what he will doe in heauen and in earth: yet hee effecteth and bringeth his will to passe by order and by meanes that himselfe hath determined. The eyes of all things looke vp vnto the Lorde, and trusting in him he giueth them their meate in due season: but yet the Lord will haue all men to labour, and eate the labors of their hands, for the maintenance of their life. It is the Lord that bringeth backe againe from the gates of death, and restoreth men that were sicke to their former health: and yet hath he ordained the Phisition, and created many medicinable and comfortable things to procure and preserue the health of man, & hath commaunded vs to vse them.

Men

men must plant and water: though it be God onely that giueth the increase. If the husbandmen should giue ouer their tillage and pretend that they meant to depend vpon Gods prouidence, looking either to bee fedde from Heauen, or that the earth should of her owne accord bring forth vnto them grayne and corne, and all necessarie fruits for their relefe: were it not in respect of themselues extreame madnes, and towards God a most wicked temptation? It cannot bee denied, but that this greeuous sickenes which now reigneth amongst vs, both is, and shall be gouerned by Gods prouidence, doe men what they list: But yet such as truely feare God, and are truly instructed out of his word, will submit themselues vnto his heauenly prouidence in such sort as hee hath appointed them. When good king Ezechiah was sicke of this disease of the plague as diuines doe deliuer, he prayed and wept, and vsed those meanes meete to pacifie the anger of God. And when God had determined that he should not die of that sickenesse: though hee could no doubt haue healed him without meanes by his word only, yet he directeth his Prophet to signifie vnto him the medicinable meanes of his helpe, namely, that he should apply a plaster of figges to his sore to ripen and heale it. So that we see, first prayer to God, and then the vse of other necessary and profitable meanes must not be neglected.

Now if any man should obiect or say: this visitation commeth of God, and I know not whether I may pray against it, hee bewrayeth greatly his ignorance in the Scripturres of God. For in euery visitation of this, or any other plague there mentioned, you shall finde that the holy men of God still laboured by prayer and supplication vnto God to remoue the same from thēselues and their people.

Nomb. 16. Moyses is said to haue stood in ꝑ gap to turne away ꝑ wrath of God, and Aaron, ran with his golden censer to stand betweene the liuing and the dead, & Phinees the priest stood vp and prayed, and the plague ceased. Dauid seeing the Angel ready to destroy Ierusalem. built an Altar, offered sacrifice, and brake forth into that his most ardent, and earnest supplication for the people.

Psal. 106.

2. Sam. 24.

Againe, because in this great mortality of ours we find by experience, that not so much any general corruption of the aire, nor any distemperature in the blood, or humors of mens bodies haue bene the causes of the spreading & continuing of this infection, as the contagion

gion that the disease it selfe hath bred, and which one man receiueth from another, the sound from those that are sicke: Therefore also men are to learne that one chiefe and ordinary meane of their preseruation in this dangerous time is, the auoyding of the contagion that commeth by mingling disorderly the sound, & the sicke together. And if there be any that being yet sound doe thinke they are not bound in conscience to shun and auoyd the persons & places that are infected, except it be in case of necessity: or if those that are diseased, or do keepe in houses where the disease is knowen to be, shall thinke much that they are shut vp, and restrained from comming abroad or frequenting the common and publique assemblies of those that are cleare, hauing in the meane time such things as are necessary for their sustentation: They must be content to heare out of the word of God their errour therein and ignorance. The disease of the leprosie was infectious as is the pestilence, and whensoeuer any were smitten with that disease, it was not surely without the will or prouidence of God: and yet we may safely learne euen of God himselfe without any preiudice to his good prouidence, how we ought in that and other kinde of infectious maladies to demeane our selues for the auoyding of the damage thereof. The Leper (saith the Lord in the 13. Chapter of Leuiticus,) in whom the plague is, shall haue his clothes rent, and his head bare, and shall put a couering vpon his lips, and shall cry: I am vncleane, I am vncleane. And as long as this disease shall be e vpon him, he shall dwell alone, without the campe shall his habitation be. The renting of his clothes here mentioned was a signe of his mourning and lamentation for that affliction: hee dwelt alone for feare of infecting others. And if at any time hee went abroad to take the ayre, his lips were couered, that his breath might not infect such as came neere him. And besides he was to giue warning, that all men might the more carefully auoyde him by crying out vnto them: I am vncleane, I am vncleane.

Furthermore it was ordered by the Lorde, that the cloathes that were infected should be burnt, the houses purged, and in some cases of more danger of infection pulled downe and vtterly defaced. In which respect, there was a generall commandement giuen to the people, That they should take heede of the plague of the Leprosie. All these and diuers other rules and cautions prescribed by GOD

himselfe, were chiefly grounded vpon this, That the disease of the leprosie was infectious. Whereby we are to learne, that forasmuch as the disease of the plague is farre more infectious, contagious, and dangerous, then that was of the leprosie; wee should be so much the more carefull to auoid it: and such as are infected, more charitably minded and religiously humbled vnder the hand of God, then disobeying all authority, to thrust themselues into the cõpany of others, whereby the mortalitie dayly so increaseth. And if any man should thinke, that the disease of the plague were not contagious and infectious, so grosse a conceit is rather to be pitied, then confuted, being contrary to the common & lamentable experience of these times, and contrary to the iudgement of all learned and wise men in all ages. If therefore wee desire that Almighty God should withdrawe his heauie hand from vs, and deliuer vs from this affliction, it is not sufficient for vs by fasting and prayer, to humble our selues vnto his diuine Maiestie, except we ioyne therewith our best endeauours and diligence, by vsing such other meanes as God hath appointed for the staying of it. Otherwise, if wee despise all good meanes: if we neither regard to keepe our selues in a good estate of our bodily health by the counsell of the learned Physician: if wee make a mocke of all preseruatiues of Art: if wee neglect all euill and infectious sauours, and refuse the benefit of the purer ayre: if wee run desperately and disorderly into all places and amongst all persons, and pretend our faith and trust in Gods prouidence, saying: If he will saue me, he wil saue me: and if I die, I die. This is not faith in God, but a grosse, ignorant, and foole-hardy presidence and presumption, little different from that subtill temptation of Sathan to our Sauiour Christ, to throw himselfe headlong from the toppe of the pinacle, in hope that God would send his Angels to hold him vp, which were a wanton & dangerous tempting of God: or else with Saint Peter, to leade himselfe into temptation, and by desiring to walke on the water, to bring his life into a needlesse and vnnecessary hazard and perill without any warrant of an ordinarie calling, or any comfort of a good conscience therein.

Moreouer, if men at any time will prepare themselues to death, then should they especially when they are in the greatest danger, as they are who are already infected, or doe without vrgent cause resort

vnto

vnto them. Now in preparing our selues to leaue this world, what one thing almost is more necessary then a charitable heart towardes all men, which they cannot haue by any possible meanes, who either knowing themselues to be infected do keepe company with such as are cleare; or that being whole, do enter without any necessitie into places infected, and afterwards resort into all companies, as if they were sure that neither they thēselues nor their clothes were tainted. When king Azariah became a leper, because he knew the danger of his disease, and found by the Law of God the restraint of those that were so diseased, though a King, yet was hee content to dwell in an house apart all the dayes of his life, and Iothan his sonne gouerned in his stead. This his obedience must needs condemne their disordered licentiousnesse, who though the meanest among the people, yet being infected thinke scorne to keepe their houses though but for a short time; and breake abroad they will whatsoeuer come of it, no authoritie, orders, lawes, or proclamations can restraine them: and others there are as wilfull to associate and mingle themselues with them. Wherein howe cruell the one sort are against themselues in hazarding their owne liues and theirs that depend on them; how vncharitable the other sort are towards their brethren by deriuing their infection into them, and how iniurious both sorts are to the state and commonwealth wherein they liue, by prolonging and spreading the danger, which otherwise by their better gouernment might be sooner suppressed, all wise men of sound iudgement are very sorie either to see, or heare it.

Wherefore, considering all that hath bene spoken tendeth to this end, To shew that our sinnes haue caused this fearefull Visitation to breake forth against vs; and that the remedy left vnto vs for our hope of helpe herein, is our speedy repentance, with prayer and fasting, together also with the good vse of ordinarie meanes, and the wary and carefull cariage of our selues out of the danger of contagion: let vs bee truely wise, and demeane our selues in this time of our triall, as those that make good vse of Gods corrections: let vs neither murmure nor grudge against the will of God, nor take impatiently what our sinnes haue deserued, and God in his fatherly care hath inflicted vpon vs for our amendment: let vs not nowe adde sinne vnto sinne, but forasmuch as the desperate securitie of

those, that seeme neither to feare, nor to flie from this infection, is but a tempting and prouoking of the iudgement of God: seeing it may be an hinderance vnto the fruit of the prayers, and fasting of the Church, which be they neuer so strict and zealous, shall hardly procure a release of this burden of God, if wilfull and intemperate spirits will not be kept in order: seeing such their vnruly licentiousnes extendeth it selfe to the breach of all charity, and bringing vpon their owne heads no lesse then the guilt of wilfull murder both of themselues, their children, their families, and neighbours, which hatefull cruelty against their owne kind, Turkes and infidels would abhorre: seeing it procureth also a publicke, and manifest detriment to the State, and places where they dwel, by hindering their trafficke, and impouerishing their neighbours in their trades and occupations: let men at the last be warned, and if there be any feare of God, any obedience to his word, any conscience of the magistrates authoritie, any fruits of our faith and Christian profession, whose badge and cognizance is mutuall loue and charitie, to further and procure the common good of all: let vs not go forward to tempt GOD, to continue so cruell to our selues, and so harmefull to others: let vs be more humble in the day of our affliction, submitting our selues to those good and wholsome orders, and decrees already published for preuenting the further infection of this our calamitie, and making account of all good meanes, and medicinable helpe made knowne vnto vs for our better preseruation: least wee may seeme to mocke God by prayer and fasting, to begge a mitigation of this his irefull chastisement, and yet we frame our actions contrary and opposite to the successe we pray for.

And among all other things yet spoken of, let this one aduise bee added without offence vnto any: That though it be a Christian and laudable custom to accompany the bodies of the dead vnto the graue, and commend them in decent manner vnto their rest: yet seeing the ende of such assemblies as are then gathered together is, by the vse of Prayer and the word preached rather to giue comfort vnto the liuing, then any benefit vnto the dead; let men be aduised, perswaded, and content, that their dead should be buried with no more company then is needful for the interring and laying them vp in the earth, because the gathering together of friends and neighbours in so common

mon a contagion, cannot be without present danger, and hazard of their health and liues: and it is verely thought that infection by this meanes of meeting hath ensued vnto many. And heere if time and place serued, ỳ Magistrates might be admonished of their ouersight, in that they haue taken no more care in the beginning for the stay of the ouerflowing of this euill. But now the contagion being growen so generall, there is no probable meanes, especially in the Citie of London, how they can by any circumspection doe that good which might at the first entrance haue beene effected. So that now the chiefe remedie to be expected from man is, that euery one would be a Magistrate vnto himselfe, and his whole familie, and endeuour by all good care both to preserue themselues being yet sound: or being diseased, not to scatter their infectiõ vpon others. If men acquainted with the custome of other countreys, should compare the great seueritie there vsed in such times as these are, with the remisse indulgence which our Magistrates haue vsed, they shall find great difference of care & gouernment; which is not here remembred to vrge any sharper directions, then may well agree with the nature of our people.

The conclusion of all is this, that though there cannot be too much care taken for the preseruing of those that are yet sound, and for the secluding and separating of those that are sicke: yet must this warning be therewith giuen, That the infected households may not be so shut vp, as that they be also shut out from all succour, and reliefe of necessary maintenance, very many of those families which haue beene, and are yet visited, being of the poorer sort. To whose afflictiõ, if you shall adde affliction, and suffer them to want meanes of ordinary sustentation, alas, what shall become of them, seeing necessitie knoweth no law, and want and hunger breake stone walles? In which case of neede they must, and will breake forth for the succour of their liues, though with neuer so much danger to themselues, or others. Wherefore it shall well beseeme those that are rich, and able to shew their fellow feeling of their brethrens necessitie: it shall well become the misery of the time for men to be fruitfull in good workes, whereby their Christian duetie may be testified vnto God and men. And it shall well agree also with the exercise of Fasting and Prayer now in hand, that in euery assembly gathered together to that end, there be a collection made of the beneuolence of the people, to bee faithfully

and truely distributed by those that are put in trust, vnto the poore shut vp, and visited with this affliction. So shall your Prayers, Fasting and Almesdeedes, as the incense, and odours of the faithfull, qualifie the stench and corruption of our sinnes, and as sacrifices wherewith God is wel pleased, being made acceptable in that sweete smelling sauour of our sauiour Christ his intercession, shall mitigate the wrath of God, and turne away this his indignation from vs, restoring vs againe to his wonted fauour, and our former health and safetie: Which grace God the Father of all mercy and consolation graunt vnto vs euen for his dearely beloued Sonne Christ Iesus his sake, our onely Lord and Sauiour. Amen.

¶ Order for the Fast.

THe godly vse of Fasting, in time of common calamitie, as Warre, Famine, Pestilence, and also when any weightie matter was in hand, for the Church and Common-wealth, is euident in holy Scriptures. Wherefore it is necessarie in so contagious time of sickneſſe (our sinnes procuring iustly the wrath of God) that following the godly examples of King *Iosaphat*, and the King of *Niniue* with others, Fasting with prayer bee commanded to the people by their Preachers.

1 LEt this Fast bee helde euery weeke vpon the Wednesday.

2 All Persons (children, olde, weake, and sicke folks, and necessarie Harueſt labourers, or the like excepted) are required to eate vpon that day, but one competent and moderate Meale, and that towards night after Euening prayer: obseruing sobrietie of diet without superfluitie of ryotous fare, respecting necessitie and not voluptuousneſſe.

3 The

The quantitie being but ſufficient, it is not fit that any delicacie ſhould be regarded. Let no publike order be contemned herein, nor diſſimulation with God committed, pretending godly abſtinence, but doing nothing leſſe.

4 The welthier ſort are earneſtly to bee mooued to beſtow the price of the meale forborne, vpon the poore, conſidering the miſerie and diſtreſſe of a number of hungrie ſoules, either almoſt ſtaruing for lacke of foode, or being ſicke with eating vnſeaſonable meates.

5 The people are to be warned to forbeare this day their bodily working, and common buying and ſelling (neceſſarie occaſions and labourers excepted) and to be exerciſed all the time in holy prayer, godly Meditations, and reuerend hearing of the Scriptures, either read or preached. And eſpecially they are to take heede that they ſpend it not in playes, paſtimes, idleneſſe, haunting of Tauernes, laſciuious wantonneſſe, ſurfeiting and drunkenneſſe: for which ſinnes (the proper ſinnes of our Nation) the heauie diſpleaſure and wrath of God is fallen vpon vs.

6 Admonition is here laſtly to be giuen, that on the ſaid Faſting day there be but one Sermon at Morning prayer, and the ſame not aboue an hower long, and but one at Euening prayer of the ſame length, to auoyde the inconuenience that may grow by the abuſe of Faſting: Some eſteeming it a meritorious worke: others a good worke, and of it ſelfe acceptable to God without due regard of the end: others preſuming factiouſly to enter into publike Faſts without the conſent of Authority, and others keeping the people together with ouermuch wearines and tediouſneſſe a whole day together: which in this time of contagion is very dangerous, in ſo thicke and cloſe aſſemblies of the multitudes. God giue vs grace to repent, and in his mercie turne away his puniſhment from vs. *Amen.*

FINIS.

FINIS.